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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

olume XIII — HUNTINGTON, INDIANA, JULY 20, 1924 — Number 14

Christian Civilization and How To Perpetuate It

the LATE ARCHBISHOP RYAN.
(Continued)

HRISTIANITY AND SLAVERY.

THE action of the Christian Church in relation to the abolition of slavery is so well known that it needs but a passing reminder. That action commenced in the first century and has continued until the present day. We find the urch gradually preparing slaves for enjoyment of liberty, and then king their emancipation, civilizing once and sanctifying them. St. Patk had been a slave in Ireland, and find him writing to Caroticus, a ish noble, begging him to liberate Irish slaves. At this moment the der in the war against slavery is rdinal Lavigerie.

The doctrines of Christianity, ecially those of the origin of man, doctrine of the Incarnation, and the destiny of the immortal soul d to bring up the individual, no tter who he was, to the plane of uality with other men. How enbling is that doctrine of the imrality of the soul, now questioned unbelievers! How different the desy to sink into the earth like the ast of the field and be forgotten ever, and from that described in destiny of the last child of Adam t shall stand on this earth amid wreck of creation and in view of dying sun, and destined to survive and live forever! Such was the destiny of the lowliest slave. Again he was of the nature which had been united to Divinity in the Incarnation, and thus became a brother of the Son of God. You know how Popes and Councils protected and emancipated such men during all the centuries of the Church's existence.

THE POOR UNDER PAGANISM AND UNDER CHRISTIANITY

With regard to the poor, we know that pagan civilization practically ignored them, except perhaps to regard their poverty at almost a crime. Even Plato would have them expelled from his model "Republic" if they became too numerous for the comfort of their more fortunate fellow-citizens. We know that in the city of Rome, when she had three milions of people within her bounds, and worshipped at the shrines of thirty thousand gods, she had no asylums for her poor. She had her gods of eloquence, of war, her goddess of wisdom and of love, but no god or goddess of blessed charity, no god of the poor. This title was reserved for the true God alone, for "who is like unto our God, who dwelleth on high, and beholdeth the humble things in Heaven and in earth, lifting from the earth the weak and from the dunghill the poor, that He might place them with the princes, with the princes of his people?" Wealth, then, under pagan civilization, despised poverty, when, lo! a mighty revolution takes place at the birthplace of Christ, at the cradle of the

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INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE ORDER OF MERCY.

THE foundress of the Order of Mercy was Miss Catherine McAuley, of Dublin, a woman endowed with rare gifts of mind and heart, highly educated and possessed of a large fortune.

This lady, seeing Christ in the needy, resolved to give all that she had to aid the poor and suffering. She built a spacious house for the protection of poor girls, and gathered some of her friends about her to assist in teaching and caring for her young charges.

Archbishop Murray, of Dublin, a man of wisdom and a man of God, saw in Catherine McAuley's work the germ of a new religious order, and, after mature consideration, directed Miss McAuley, with two of her companions, to go to the Presentation Convent on George's Hill to make a novitiate as a preparation for the religious life. On December 12, 1831, the three ladies, in the presence of their Bishop, pronounced the vows of Poverty, Chastity, and Obedience, binding themselves also to the service of the poor, sick, and the ignorant.

After much prayer, and consultation with holy bishops and learned theologians, rules were drawn up, and the objects of the Institute stated, in a document forwarded to Rome, on July 20, 1840, by the Rt. Rev. Daniel Murray. A petition for the Confirmation of the Rule, signed by very many bishops, was presented to the reigning Pontiff, Gregory XVI. The rule was approved by the Holy See, and confirmed on July 5, 1841.

Bishop Michael O'Connor, after carefully studying the Rule of the Order of Mercy, secured a colony of Sisters for his new diocese, Pittsburgh.

The convents of Chicago, Providence, Washington, Baltimore, Titusville and Wilkesbarre were founded directly from Pittsburgh, and these new communities sent out many colonies of Sisters to other sections of the country, so that the Order of Mercy was soon established throughout America, as it had been in Europe and Australia.

The chief objects of the Order are,—besides the sanctification of its members,—the education of the poor, the visitation of the sick and the protection of distressed women of good character, but any useful or charitable work may be undertaken by the Sisters as, care of hospitals, orphan asylums, boarding schools, day academies and the parochial schools. At present the Sisters are actively engaged in social work and in assisting foreign and domestic missions.—*The Pittsburgh Sisters of Mercy.*

Observations on Recent Study-Travel Abroad

(BY THE EDITOR)

THE ECONOMIC AND RELIGIOUS SITUATION IN GERMANY

WHATEVER may be said about Germany's ability or inability to pay, the fact is that the morale of the German people has been seriously broken, and the population been terribly disunited since the close of the war. Prior to recent elections, this disunity was the subject of much comment on the part of those, who have the interests of the Fatherland at heart. The Australian ballot was used for the first time, and there were twenty-three different sets of candidates running for the same offices; in other words, Germany's population was divided among that many different political groups. Women having the suffrage in Germany, there were nearly 30,000,000 votes cast and fully half of them were for the enthronement of communism, socialism and a kind of K. K. K. Nationalism. Germany is sane at heart, but in their discontented state her people were willing to go the limit for something new. The antics of the mark last fall were enough to drive the people mad. There was no incentive to work, much less to save. Those who did work made haste to convert their money into some commodity at once, for fear the mark would have less than one-half today's value on the morrow. Hence the poor people, the working people generally, were necessarily destitute. The middle class had become poor by the loss of all interest on whatever investments it had made, and by losing at least 75% of the principal, because no one expects to recover more than 25% of pre-war invested capital.

Many rich became richer, just as they did in this country by war-time profiteering, and the knowledge of it only contributed towards the spread of communism in Germany. During the past year the wealthy have been investing considerable money in other than German securities, and have been doing lots of traveling, particularly in Italy, and thus inviting criticism, which is illogically directed against the Germans generally.

The Rhineland, the most beautiful part of Germany, is in the so-called occupied zone, and the inhabitants thereof have a too vivid daily reminder of the frightful war to be happy and contented, even if business were good. However, business is not good anywhere in Germany, and principally because there is insufficient money in circulation. The stabilization of money and prices by the introduction of the Rentemark was the greatest achievement of the government since the war, and would itself have given great impetus to business if the quantity of Rentemarks in circulation were greater. The banks haven't them to loan and big business

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The Clergy Would Not Dictate Nor People Accept Dictation

"IF Catholics were to organize under the slogan, 'Vote for no Protestant; keep the Jew out of office,' it would be my duty, and I should exercise it, to put you under the ban and to declare that you were false to your duties as citizens."

The prelate minced no words in owing that the Catholic Church uld consider any of her spiritual ildren remiss in their civic duties they dared to discriminate politicy against any man because of his cial or religious beliefs.

"If I were, in time of election," ntinued the Bishop, "to say to you ote for Mr. Robinson because he is Catholic,' you would be shocked at h a mandate from your bishop; u would promptly proceed to disy the mandate, and you would be ht in doing so."

Bishop Turner said that while tholics and certain other groups ich were opposed for racial or reious reasons could return blow for w, perhaps effectively, "this is not defensible means with which to et intolerance."

"There is deliberate unfairness organized and propagated. Worse still, blic officials who are in a position squelch this un-American movent are sometimes actuated by a udence, not to say, cowardice, that find it hard to understand.

"And yet, my word to you," declared Bishop Turner, "is patience and ntinued endurance. If we were to taliate in kind we should be false to r own principles as Americans and tholics."

Declaring that "to strike back, to the weapon employed against us, is ruled out," Bishop Turner indicated how forceful retaliation might be possible, but he laid stress on the duty which Catholics owe to the laws of the land and which ever will be enjoined on them by their spiritual superiors. He asserted that if a dictator were to arise in this country and attempt a military or political coup d'etat in the interests of the groups now threatened, "it would be my duty and the duty of every Bishop in the United States to brand such a movement and to put under severest penalties Catholics who would attempt by means of violence to disrupt the law and order now existing."

Replying to the query: "Where, then, do we stand?" the Bishop said: "We stand under the Constitution of our country that guarantees freedom of worship. We stand under the Stars and Stripes, the emblem of that guarantee. We stand, I like to think, under the shelter of the good-will of our fair-minded Protestant neighbors."

It is not the Catholic name that is besmirched by intolerance, but the Protestant name, Bishop Turner declared.

"If I were a Protestant, and I hope I should be an honest one, I should be ashamed of all this hatred and prejudice and jealousy that is blamed on the Protestant. It is the Protestant, not the Catholic name that is dragged in the mud. Let Protestants see that their name is washed free of the stain. Our part is to live, so to act, so to be true to our Catholic principles that no one may fairly impugn the sincerity of our citizenship, the purity of our patriotism, the stability of our family life, our devotion to those things of the spirit which are the foundation and the inspiration of true Americanism."

WHAT IS ONE HUNDRED PER CENT AMERICANISM?

(By James Malone)

THERE is much hypocrisy masquerading around in this age under the guise of 100% Americanism.

When an organization takes for its standard "100% Americanism," surely that standard ought to be in accord with the standard for citizenship set up by the United States Government itself.

The United States admits men to the full rights of citizenship without regard to their religious beliefs or practices. It does so because of the very constitution of the government. It has done so from its very infancy and considers this practice one of its proudest boasts. There are organizations, however, that regard certain religious beliefs as barring the holders of them from the ranks of 100% Americans. In consequence of this attitude it brands as un-American whole classes of men, whom the Government itself has stamped as good and loyal Americans, measuring up to the full standard of the best citizenship.

The United States Government bars no citizen from the enjoyment of public office by reason of his religion even when membership in this religion involves obedience in spiritual matters to a governing body not resident in this country. It recognizes that this obedience in spiritual affairs is not concerned with purely political matters nor incompatible with the fullest loyalty to the United States of America. It very justly considers freedom of religious worship an inalienable right of its citizens, a right the protection of which is one of the chief, most sacred and most necessary functions of the government. It has found the proof of the correctness and wisdom of its attitude in the unswerving loyalty shown by these people to their country's cause in every emergency during the century and a half of its existence. When the need arose they always fought gallantly even against their own co-religionists and made the Supreme Sacrifice gladly at the Nation's bidding. Some, however, maintain that these men are not 100% Americans, that they are ever plotting to hand the Government over to a foreign power, that they should be debarred from holding public office and even from citizenship. They insist that there is a political allegiance bound up with spiritual obedience despite the evidence of history, past and contemporaneous, and despite the contrary conviction of the Government itself, surely the party most concerned. What makes this accusation more strange is that it comes from those who themselves swear allegiance to a treasonable invisible form of government within our own country, and pledge obedience, even in political matters, to its unlawful and self-appointed Rulers.

The United States Government punishes as a criminal anyone who takes the Law into his own hands by passing judgment upon and meting out punishment to any one, whom he considers guilty of violating the laws of the country. The man may indeed be guilty, the evidence clear beyond doubt, the possibility of error nil, yet such a man's guilt and punishment must be determined by the duly elected or appointed representatives of the people, and not by private individuals however upright they may be. This is the Law of the Land, to be stoutly upheld by every true and loyal American. The intolerant man, however, has a different method. His identity concealed, he takes upon himself the task of judging who is guilty of violating the Law and of meting out such punishment as he deems fit.

Men of every creed and no creed at all, staunch upholders of our Constitution, high in the esteem of their fellow-citizens, have pleaded and warned that this usurpation of governmental powers by irresponsible private citizens must eventually undermine our Repunblic, that the intrusion of religious intolerance into political affairs must give rise to bitter, nation-destroying religious strife, and that drawing the color-line among citizens must create disunion and discontent in our recently reunited land, but their pleadings and warnings fall unheeded upon the ears of those who blindly permit prejudice, hatred and religious intolerance to dominate them.

Every individual citizen, whether native or foreign, claiming to be 100% American, must subscribe to, and defend all of the well defined principles laid down in the constitution of the United States.

Every individual, every organized social unit, every political party, every religious sect claiming to be 100% American, must conform strictly and adhere faithfully to the ideals and defend the sacred human rights guaranteed by the fundamental law of our country.

Every individual, organization or association of individuals is un-American who claims any right, either social, industrial, political or religious, under this constitution that they would deny to others.

(Continued on Page Two)

Every Honest Man Must Accept Such Reasoning

The Louisville Post, June 13, 1924.

THE Post has received through the mails a marked copy of "The Kentuckian," a newspaper recently established in our neighboring county of Shelby. The marked article is headed "Tell the Truth About Them." "Them" means, we instantly perceive, the Ku Klux Klan and its principles.

Well, the truth is always a good thing to tell. The Post is sure that it would not knowingly tell an untruth about the Ku Klux Klan or any other individual or organization. But is it not hard to tell all the facts about a secret organization of this kind? The writer in this Shelby county periodical observes: "When these uninformed, antagonistic editors assail this movement, the public owes it to itself to demand that they come out in the open with their charges." Now this phrase "come out in the open," appeals to us. We recommend to the Ku Klux Klan. Come out in the open. Discard the robes and masks, and the other badges of secrecy. Take your places as citizens in the ranks with other citizens of the republic. Let every man be willing to stand up and be seen and be counted. If the members of the Ku Klux Klan will do this, the Post submits that they can be certain that they will not be misrepresented in any efforts they may make for public improvement.

II.

We are told in this article that the editors of this paper have abused the members of the Ku Klux Klan. Hardly so, because we do not even know who they are. This paper has criticized the policies of the order and may not withdraw that criticism. The paper before us tells us that one of the chief objects of the organization is to secure better law enforcement. But in free America we know of but one lawful way to enforce the law—elect honest men to public office and support them, when, "acting in the open," without mask or robe, they try to enforce the law. Only public officers, "acting in the open," have a right to try men for law violations, and to punish those adjudged guilty. Private citizens, who undertake to try and punish, are lawbreakers. That is where this paper stands and will always stand.

III.

It is the understanding of this paper that the Ku Klux Klan is, broadly speaking, hostile to those of our citizens who adhere to the Roman Catholic church. How far this hostility goes, of course, we do not know, and cannot know as the klan is a secret organization. But the Post does not share that hostility, and, on the other hand, repudiates and condemns it. The Post stands like a rock against any organization or any individual that would bring pressure upon a man to worship God at any other altar than his own. The assertion that our Catholic citizens are not good Americans is simply untrue; the figment of unchecked imagination. Catholics were here in those days of peril when this country was being made. Catholics helped to develop our great country. Catholics died for the Union, or gloriously followed the Stars and Bars during the Civil war. Thousands of American Catholics made the supreme sacrifice in the Argonne forest, and along the reeling

(Continued on page four)

The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT:—1. God exists. He is infinite, intelligent and free (personal). 2. Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He intended His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization incorporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

ARTICLE LII

e Marks of the Church of Christ.
(Continued)

CHRIST intended His Church to be infallible in the teaching of moral and religious truth. He exacted the assent of faith for her doctrines when He said, "He that believeth not shall be condemned"—St. Mark xvi. the Church could err in the teaching these doctrines, that would place d in the absurd position of binding en under pain of damnation to beve what is false. Again, unless the urch were infallible there could be certainty, no assurance that any rticular doctrine taught by her is doctrine of God. Herein lies the akness of Protestantism. Protestism denies that any church teachChristian doctrine infallibly. Its herents can never be certain that particular doctrine is really ristian doctrine. That leads them adually to the abandonment of all ristian teachings. "Fundamentalm" follows "Modernism" into Agsticism. The futility of a church endowed with infallibility as an anization for perpetuating the docnes of Christ is so evident that ly seventy-five per cent of the dendants of Protestantism of the nteenth Century have abandoned ir church membership. United States census figures show that fully sixty-five per cent. of the American people have no church affiliation. The vast majority of these are churchless Protestants. They see no good reason for membership in Protestant churches which do not believe in themselves sufficiently to claim infallibility in teaching Christ's doctrines. The true Church of Christ must claim infallibility, for otherwise it has no right to demand acceptance of its teachings.

We have seen that Christ founded an imperishable Church, one that would always teach men with Divine Authority. From this it follows also that she can never err in her teachings.

The Church must at all times teach and believe the same body of Divine truths. Her doctrines may be more clearly expressed more fully defined, as the need arises and as thought is expended upon them, but the doctrines themselves cannot change. This necessary consistency of faith underlying the unity of faith in all times and in all the members of the true Church must be protected by the essential prerogative of infallibility. Error in the faith would be fatal to unity of faith. For this essential reason Christ had to empower His Church to declare with infallible authority whether a doctrine has been revealed or not and to excommunicate those who presume to dispute her decisions.

ITEMS OF INTEREST FROM THE SECULAR PRESS.

AMERICAN HOME IS NEARLY GONE

Religious education of the young was conceded to be the most important work of the church, in several addresses at the Presbyterian ministers' meeting, yesterday morning at the Second Presbyterian Church. Rev. Walter S. Getty, of the Board of Education, said that in this country there are 58,000,000 who are not members of any church. Of young people under 25 years of age, he said that 27,000,000 have no religious instruction.

Dr. Getty gave statistics that the Jewish child receives 335 hours of religious instruction in a year; the Roman Catholic child, 200 hours. For the Protestant child, if he depends alone on the Sunday-school, there are only about twenty-six hours' instruction. This neglect, he said, is telling on morals.

Rev. Dr. John W. MacIvor, pastor of the Second Presbyterian Church, said that religious education is "the most vital problem of the day." Members of the church, he said, are not taking it seriously enough, and the "third generation" does not compare in this respect with the grandfathers and grandmothers. He reverted to the day when "every good man or good woman taught a Bible class." "Such teaching," he said, "might be lacking in some things, but it did bring reverence—a thing the world is greatly in need of today."

Rev. W. M. Hutchinson, pastor of Sutter Avenue Church, said that there was "a message in the old Bible classes, and the people who taught them, believed the Bible to be the very word of God."

"Pick up a paper, as we did yesterday, and this morning," said Rev. W. R. Dodd of the Lafayette Park Church, "and read the story of the gangs killing each other, and getting by with it. It is alarming, but it is what might be expected of a pagan nation. We shall become a pagan nation within three generations, if tendencies are not checked. The time was, when mothers took Sunday afternoon to instruct their children in the Bible. But now-a-days there is so much hurry everywhere—parents have to go for a ride Sunday afternoon, or some other project defeats the home instruction of their children. The American home is not only going, it is nearly gone."—St. Louis Globe-Democrat, February 19, 1924.

THAT IMPELLING ROMAN FEVER

(Quoted from Bishop Talbot, Anglican)

"I feel sympathetic with many factors which are bound to draw us toward Rome. It is hard for a missionary Bishop to be immune from 'Roman fever.' For on a broad view there is nothing in existence which is so Catholic, so international and supraracial as the Roman Church. And by contrast the national, insular, almost tribal character of much British (and Dutch) Christianity is paltry and exasperating. Again, as regards the science of applied religion, as a school of devotion, as a home of the supernatural, as in respect of psychological wisdom and resource—is there anything comparable to Rome? It is interesting, for example, to note how some modern psychologists, without partisan interest, are to be found commending practises most characteristic of Rome; as, for instance, William James on 'Confession,' and Evelyn Underhill on 'The Use of the Rosary'."

HOLY YEAR.

Pope Pius's letter calling upon his world-wide flock for the observance of 1925 as a "holy year" will have more than a sectarian significance. No line of demarcation in religious belief should prevent mighty unison of thought and feeling in the aspiration of mankind for peace. The voice from Rome is a potent influence to emphasize the ardent desire of a world that is more tired of war than of any other crime it has committed. As the proclamation intimates, the lasting pact between nations is not that of formal treaties, but that of tolerance, forbearance and charity at heart.—New York Evening Post, June 7, 1924.

GOES TO VESPERS TO WORRY THOSE WHO SEE HIM AT MASS.

Paris—Since the separation of the Church from the State in France, it is rare to see officers in church.

During the war a member of the Chamber of Deputies asked Petain one day, mockingly, which officers went to Mass.

"I am always in the front row," answered Petain, "and as I don't turn round, I can't tell you."

Another time a commission of the Chamber arrived one Sunday at headquarters, and wanted to know a lot of things which were not at all their business.

"Where is the general?" asked one of the gentlemen.

"He is at Mass," answered the officer on duty.

When the service was over the deputies met Petain and said to him:

"You were at Mass just now. That is all right, but we should be much obliged to you if you would give us certain information after lunch."

"Impossible, Sirs," answered Petain, "I am going to vespers."

"What! your convictions necessitate your going to vespers as well?"

"I go to Mass," said the general, "because of my convictions, and to vespers just to worry those who saw me at Mass."

Since then Petain has become Marshal of France.—Syracuse (N. Y.) Herald, Dec. 2, 1923.

A Serious Inquiry About the One True Church

By Rt. Rev. J. McGill.
(Continued)

CHAPTER IV.

The Infallibility of the Church is a question of fact—Did Christ authorize his Church to teach unerringly the truths of Christianity? The Protestant sophism of a "vicious circle"—The real "vicious circle" of Protestants—A sacred Hierarchy constituted by Christ—The Apostles and the Primacy of St. Peter.

WHETHER or not the Church of Christ has been invested with the authority to teach positively and unerringly the truths of Christianity, is a question of fact susceptible of proof, and numerous and conclusive are the arguments drawn from every source, by Catholic writers, to set this fact in the broadest light of evidence.

1. That Christ established a Church is a point conceded by all.

2. That he instituted in this Church a teaching tribunal is also admitted.

3. That the duty of this tribunal, was "to teach all nations, to observe all those things, which he commanded," will also be admitted.

4. That he could make provisions to protect this teaching tribunal from any danger of disseminating error as his doctrine, will scarcely be denied by such as admit his divinity.

5. That it would have been greatly to the advantage of mankind, to have such infallible guide in matters of religion, few can deny.

But many boldly maintain that Christ has not instituted this unerring authority in his Church, and has left with men no safer guide than the scriptures, interpreted by private judgment. It is the aim of these, to extol the scriptures in the most extravagant manner, as if they only have due admiration and reverence for God's revealed word, whereas they are guilty of the sophism, of making much ado about the material while they sacrifice the spiritual. They laud the letter of the law, while they do as they please with the spirit or meaning. They profess much reverence for God's word in the abstract, whilst in practice all their reverence is for their own sense. They care more for their own views about what God said, and for their own ingenuity in the art of interpretation, than they do about what God in reality has said. This is but too apparent from their contradictory interpretations, so tenaciously and bitterly advocated.

It is the boast of Protestants to admit nothing but what the scriptures teach, and hence to convict them on the ground they select themselves, and, as it were, to foil them with the very weapons in which they confide for victory, Catholic writers are accustomed to say to them "you admit the scriptures to be the word of God; we know that you cannot prove the divine inspiration of these books, because you obtained them from our Church, and the testimony of our Church is necessary to establish the fact that they are divinely inspired. But inasmuch as you admit this fact, we will confute you from the very testimony of these sacred writings, and prove that the Church of Christ, which you oppose, received from her Divine Founder a promise of infallibility while accomplishing the great work which she was appointed and commissioned to perform." "Take care," cry out our opponents in alarm, "you are about to be involved in your

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Children's School and Playground

Today's Church History Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

HISTORY OF THE CHURCH

Lesson 2

Our Lord Jesus Christ had promised Peter that the gates of hell should not prevail against the Church of which he, Peter, had been made the foundation stone, and that therefore the powers of Satan, the persecutions, heresies, in fact every art which the powers of darkness might employ in order to conquer the Church in one way or another would never meet with success, rather they would contribute to the increase of her glory. The campaign of holl against the Church was not long in starting. Its first terrible attack took the form of Persecutions.

First came the Hebrews, who, fired by hatred against St. Peter and the other Apostles on account of their preaching, caused them to be rebuked and punished and prohibited even the mention of the Name of Jesus. Peter however, in the name of all, openly declared that it was necessary to obey God rather than men and he continued to preach, his example being followed by the other Apostles. They were willing to be stoned and dragged before the tribunals for the love of their Divine Master.

There followed a ferocious persecution and the Vicar of Christ, St. Peter, was imprisoned by order of Herod. The night before the day set for his execution he was miraculously liberated by an angel. He continued the work of his apostolate with the fulness of the order and jurisdiction bestowed on him by the Savior until finally he suffered martyrdom in Rome, being crucified head down because he insisted he was not worthy to be put to death in the same manner as his divine Master.

The new religion was rapidly spread; numerous successors of the Apostles, with the name of Bishop and aided by Priests, governed their churches, called afterwards dioceses, preaching the Word of God and administering the Sacraments, all in perfect union with the successors of St. Peter, the Popes.

The Hebrew persecutions were shortly followed by the attacks of the pagans against the followers of the new doctrine. Besides religious fanaticism, human passions in unfavorable contrast with the purity of the Christian faith, the politics of the emperors, the eagerness of local magistrates to confiscate Christian possessions, the custom of having bloody public spectacles in the arenas for the amusement of the populace, these were the principal causes of the persecutions.

Christians were loaded down with chains and dragged before pagan judges. Whosoever refused to offer incense to the gods, renouncing the true faith, was deprived of his goods, was subjected to torture and condemned to the most cruel forms of death. Some were crucified, others torn to pieces by wild beasts or suffocated in boiling oil or liquid lead or burned at posts to illuminate the cities.

There were ten principal persecutions or ten periods of oppression and bloodshed throughout the Roman empire. These are designated by the names of the Emperors who either ordered the persecutions or who, during their reigns, permitted freedom of action to local magistrates.

Q. What was the first form of persecution against the early Christians?

Where and how did St. Peter die?

How was the work of the Church carried on after the death of the Apostles?

What were the causes of the Roman persecutions against the Christians?

Why are your eyes like friends separated by distant climes?—They correspond, but never meet.

CALENDAR FOR THIS WEEK.

13. **Fifth Sunday after Pentecost.**
14. Monday: St. Bonaventure.
15. Tuesday: St. Henry I.
16. Wednesday: Our Lady of Mt. Carmel.
17. Thursday: St. Alexius.
18. Friday: St. Camillus de Lellis.
19. Saturday: St. Vincent de Paul.

IN LOVE WITH HIS MOTHER.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble. Honorable to the highest degree in both. Not only a dutiful affection, but a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this devotion of a son to her. Never as yet did a son turn out hopelessly bad who was really and truly in love with his mother. Any man may fall in love with a rosy-faced young girl, and the man who is gallant with the girl may cruelly neglect his worn and weary mother, but the boy who is in love with his mother in her middle age is a true knight, who will love his wife as much in the days when her hair has turned to a slivery gray and her brow is crowned with wrinkles as he did in the days when he could fairly see the daisies blooming in her cheeks.

OLD MRS. BROWN.

"Willie," said his mother, "I wish you would run across the street and see how old Mrs. Brown is this morning."

"Yes'm," replied Willie, and a few minutes later he returned and reported: "Mrs. Brown says it's none of your business how old she is."

Unfortunately a swelled head does not hurt as much as swelled thumb.

THE SEVEN SHEDDINGS OF THE PRECIOUS BLOOD.

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2 The Agony in Gethsemane.
3 The Scourging at the Pillar.
4 The Crowning with Thorns.
5 The Nails driven through the Sacred Hands.
6 The Nails driven through the Sacred Feet.
7 When the Centurion pierced the Sacred Heart.

SYMPATHY WITH A CHILD.

"The longing for sympathy is one of the strongest instincts of human nature. It halves the sorrows of a child and doubles its joys. There are many parents who give love to their children, where there is one who gives sympathy. Sympathy with a child does not mean that you are trying to lift the child up to your plane of observation, but that you are to adjust yourself to his, and see things as he sees them, instead of from your grown-up attitude. There is no stronger bond of union between a parent and a child! No other ground upon which they can come so closely together, and the child be helped by the parent's superior strength. Wherever else sympathy may be an acquired habit, surely between a mother and her child there ought to be the tenderest and deepest sympathy."—Selected.

AN EFFECTIVE RIDDLE.

On one occasion when he was busy, President Lincoln received a delegation of men who were endeavoring to hurry the passing of some petty bill. When they entered, Lincoln looked up gravely and said:

"If you call the tail of a sheep a leg, how many legs will the sheep have?"

"Five," said the spokesman.

"No," replied Lincoln, "it would have only four. Calling the tail a leg wouldn't make it one." The delegates departed in discomfiture.—New York Tribune.

Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully.

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O. S. V. July 13

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A Serious Inquiry About the One True Church

(Continued from page one)

alludes to its visible propagation: "And the stone that smote the statue became a great mountain, and filled the whole earth." (Chap. ii. v. 35).

In Micheas, it is said: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it:". . . ."And many nations shall come and say: Come let us go up to the mountain of the Lord, and the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, for the law shall go forth from Sion, and the word of the Lord from Jerusalem." (Chap. iv. 1,2.)

These prophecies are understood by all, to have reference to the reign of Christ, and to describe the extent of his Kingdom. The house of the Lord, thus lifted up, like a mountain upon the top of mountains, was to be seen far and wide, since "the nations of the earth were to flow unto it," to receive the law and listen to the word of God. And we find that Christ, who came to be "the light of the world," tells us that his chosen followers and apostles should also "be the light of the world," and his Church be as "a city seated on a mountain" which "cannot be hid." (St. Matt. 14).

To suppose that the Church became invisible, is to say that the light was obscured, that "the city seated on the top of the mountain" was concealed, which Christ declared impossible.

Of this visible society, we find mention made in the twentieth chapter of the Acts of the Apostles: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with his own blood." It would be superfluous here to undertake to show that visible men, selected by the Holy Ghost, to rule the Church of God, could do little good as governors or rulers of an invisible Church; that their office of shepherds would be a perfect sinecure, if their flocks were invisible. St. Paul exhorts Timothy to preach the word, and avers that he himself and his co-laborers, are "dispensers of the Mysteries of God," which functions necessarily imply the existence of a visible society of men, for whose benefit, the word is preached and the mysteries are dispensed.

We will now proceed to show that Christ, when he instituted his Church, created therein a teaching tribunal, for the purpose of disseminating the truths which he revealed, and, in order that mankind might learn these truths with certainty, he invested this tribunal with an infallible authority, and made it a sure and safe guide in the affairs of religion.

This is the solution of all difficulties upon the momentous concern of salvation. It is hostile to the pretended claim of private judgment, and obviates the danger of sects, schisms, and heresies. It prevents the sacrifice of truth and charity, by preventing vexatious and interminable controversies about the revelations of God. It is a secure guide to the learned, who are willing to humble their pride to the will of God, and to the unlettered, who are disqualified to examine the real merits of controveries. It is the way spoken of by the Prophet, in which even "fools cannot err." It is the only provision which Jesus Christ has made "to preserve the unity of the spirit of faith, in the bonds of divine charity," and hence all who have, at any time, by their pride and obstinacy been willing to make schisms, to broach heresies, and to found new religions, have been forced, in self defence, to deny, that in the Church of Christ, such authority exists. And none have denied its existence but those whose interest it was to represent it as a pretension.

Now, let a person seriously reflect, whether the existence of such an authority it not essential to the very nature of the Church. The Church consists of those who teach and those who believe the doctrines of Christ; consequently it consists of persons united together by the bonds of the same faith. How, then, can these remain united by the bonds of the same faith, if each one is at liberty to believe what he pleases? A unity of faith is in direct contradiction to the liberty of private opinion. The one excludes the other.

If men become members of a Church it should be because they consider it the Church of Christ. If they consider the Church which they join to be the Church of Christ, they must believe its doctrines, or else suppose that the Church of Christ can teach erroneous doctrines. They enter the Church of Christ not as superiors but as inferiors, they join in fellowship, not to teach the Church, but to be taught by the Church. If there be in the Church an authority to teach, these cannot be in the individual member a right to constitute himself a superior judge of the doctrines, and select or reject at his own pleasure. Hence, the very nature of the Church implies the existence of a teaching tribunal, whose decision is absolute, and hence all sects have, in practice, been forced to adopt the principles of authority, which they rejected at first, merely to justify their revolt against the Universal Church.

Luther denied the infallible authority of the Church, and against the whole world stood up alone, pretending that the Church of the whole world had fallen into error, while he only, knew, believed, and professed the true doctrines of Christ. Protestants applaud Luther for this bold stand against the divinely constituted authority of the Church; but Luther claimed afterwards for himself the authority which he denied to the Church, and each reformer, who imitated Luther in his rebellion, afterwards imitated him in his pretensions to rule and govern with an authority not to be set aside, opposed, or disputed—that is, with an authority practically infallible.

How revolting is the scene, which Protestants contemplate with such pleasure, as the glorious origin of their inconsistent sects! Here, on one side, is the whole Church of Christ immersed in error and superstition, consequently in subjection to "The gates of Hell," contrary to the express promise of her Divine Founder; and on the other, stands Doctor Martin Luther, an apostate friar, who declares that he alone is right; that the true doctrines of Christ are known only to him; that consequently, he is himself the true Church of Christ, being the only person possessed of religious truth. How revolting to good sense to suppose such a condition of things! As if the Church, which St. Paul says "Christ purchased with his blood;" and over which he placed bishops to watch and "rule," should have become a faithless, degraded spouse, no longer bringing forth children unto her beloved, but the leman of the devil, guiding men to eternal destruction, while at the same time God can find no better, purer, holier person than Luther to be the preserver of his doctrines, and to recall men to a knowledge of his forgotten gospel. What a gross, palpable absurdity lies here before us when we examine the salient point of that clamorous outcry, raised by Protestants, against the Catholic doctrine of an infallible teaching authority.

(To be continued)

Subscribe for OUR SUNDAY VISITOR.

Christian Civilization and How to Perpetuate It

(Continued from Page One)

Indians by the influence of the doctrine and institutions of the Christian religion than all other influences united. That remarkable man thoroughly studied and deeply loved these primitive tribes. I remember once having incautiously asked him how he could have lived so long and so happy amongst these savages. "Savages!" exclaimed the old man. "The only savages I have met in this country I have met in New York and St. Louis, where I have stayed. The civilized savages who have received and rejected Christianity truly deserve that name." General Harney told me that Mr. Lincoln, during his Presidency, sent for him to consult on the subject of sending troops to subdue some troublesome Indians. "If you wish my opinion, Mr. President," said the General, "It is, that you send not troops, but Father DeSmet and myself on a peaceful campaign." The influence of the old missionary was marvellous, and the peaceful campaign effected more than could have done by several regiments of soldiers. What was true of the Saxon and the Indians, I need not say, was true also of the relations existing between the Catholic clergy and the Irish people. They were found together in penal persecution and famine sufferings, and, thank God, they stand together as one man in these trying times!

Christianity civilized and sanctified that island. A civilization far above that of material progress has signalized her—a civilization which nerved her to sacrifice the things of this world for her honor and her God. Cold should be the heart of the priest who would not love and defend her.

(To be Continued.)

Minister Tells How History Has Been Falsified

(Continued from Page One)

usually represented as lazy, indolent people, who liked a life of ease. Instead they elected life of constant toil and feverish activity. The church, far from prohibiting reading, decreed at one of its councils that every book owner had the duty to perform of lending the books in his possession. The church thus was the medium of the information of the period. Lyrical poetry flourished then as it has never flourished since.

Men of Period Great.

"The men of the period were great. This was the age of Innocent III and Gregory VII. The papacy was at the height of its glory. All the world—kings governments and lords, as well as the people—believed the Pope to be the Vicar of Christ on earth, and the Popes wielded great power. It was the period of the Magna Charter, the charter of political liberty.

"I raise the question: 'What was the secret of the greatness of the age?' And I answer the question by saying that it was, above all, the age of faith—the age in which men believed in God. And men viewed the church as the institution planted on earth by God to rule men. The church entered into all activities. It became a vast, magnificent institution, international in its power, and with all other institutions subordinate to it.

"Why did this period end? Why did the dark ages of the seventeenth and eighteenth centuries follow? The answer is controversial and I do not wish to enter on controversial grounds. But the reformation was not the breaking forth of light upon the earth, but a movement which led to darkness. Moreover, the reformation came 300 years after the thirteenth century and by that time the church had become corrupt in its head and members. The papacy had deteriorated in its character and in its leaders. As a result all Northern Europe rose in revolt, and a stupid, narrow, nationalism developed and nations exploited the earth for all that they could gain.

"We have now come to a time of new beginnings. **We must admit that the leaders of the sixteenth century made a false start."**

THE REASONABLENESS OF CHRISTIAN FAITH IS SHOWN.

(Continued from page one)

perfect, as also your heavenly Father is perfect"—Matt. V, 48.

It is true that Christ did not demand such perfection of every member of His Church. He did not predict that all its members would be holy even in the humblest sense of the word holy. Man may indeed abuse his God-given liberty, and choose evil instead of good. Even among His Apostles there was a traitor, Judas. Christ compares His Church to a net that catches worthless fish as well as good fish; to a field in which weeds grow as well as wheat. Nevertheless, Christ intended that His Church would at all times be noted for its sanctity, that it would furnish many examples of wonderful holiness of life in its members. He expects His Church to be "the good tree that brings forth good fruit." She must succeeed in this, for Christ is always with Her.

Christ willed that the holiness of His Church should never cease to be demonstrated by miracles. A miracle is an extraordinary occurrence, perceptible to the senses, ascribable not to natural causes, known or unknown, but to the supernatural power that belongs directly to God alone. Granting God's existence, there can be no question that miracles are possible. As a manifestation of His power in giving sanction and endorsement to truths taught in His behalf, miracles are not only possible but probable. Miracles have actually occurred. They are facts of history, not a mere theory.

Christ predicted miracles in testimony of the holiness of His true believers: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."

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He figured on our planet's age,
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But he never found the errors
In his monthly grocery bill.

—Washington Evening Star.

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A Rosary From Rome
Personally Blessed by His Holiness Pope PIUS XI

While Monsignor Kelley, President of the Catholic Church Extension Society, was in Rome, he arranged with Monsignor Sante Tampieri, who has since been appointed Procurator in Rome, for The Catholic Church Extension Society, to have Rosaries which he would send to Rome blessed by His Holiness, Pope Pius XI.

We have just received 25,000 Rosaries which were blessed by our Holy Father on April 13, 1923, at the Vatican.

Monsignor Sante Tampieri writes as follows:

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"On April 13th His Holiness went personally to the room where the rosaries were, and solemnly blessed them for the Benefactors of the Extension Society, for which he uttered words of high praise and encomium for the great work it is so successful, doing for the Catholic Church in the United States of America.

"After the blessing the cases were removed from the Vatican, and on the 17th were forwarded to Genoa to Mr. Woodin, by whom they will be shipped to the United States."

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To develop the missionary spirit in the clergy and people of the Catholic Church in the United States.

To assist in the erection of parish buildings for poor and needy places.

To support priests for neglected or poverty-stricken districts.

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In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, especially in the country districts and among immigrants.

Information Regarding Spiritual Favors Granted by Pope Pius X to Members of the Society and Subscribers

The following spiritual favors have been granted to the Members of the Catholic Church Extension Society of the U. S. A. and those who assist its work by the late Holy Father, Pope Pius X, who raised the Society to the dignity of a Canonical institution:

I. St. Philip Neri shall be the heavenly patron of the society.
II. A plenary indulgence to each member on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death.
III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interest of the Society.
IV. An indulgence of three hundred days, as often as they piously recite the formula, "St. Philip, pray for us."
V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
VI. The priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members six times a week.

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The Society has one thousand Masses celebrated every year for the members and subscribers which may be applied to the departed. There is an Annual High Mass for all dead members and subscribers.

FRANCIS C. KELLEY
President of the Society and Editor of Extension Magazine.

NOTE: The Masses offered up by the Society for its members and subscribers are for all together and no one individually. It is not necessary to send a list of names or intentions or to register your wishes regarding these Masses with anyone; and this also applies to the spiritual favors. Just make the intention in your own mind as to whom you want these applied and whether to the dead or the living. That is sufficient.

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Why enumerate our desires to God in prayer? Is this not, in a sense, dictating to him, and would it not be better to ask only that His will be done?

God wants us to realize our weakness and our entire dependence on him. The more numerous our requests the more evident is our realization of our entire dependence upon God.

All our prayers should be offered with the understanding that God's will be done in all things. When our Divine Savior said to His disciples, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you" He did not insinuate that prayers asking repeatedly for the same things, will be considered as offensive but that the more frequently we pray to God, the more surely will we receive His blessings in return.

Please give a short outline of the life of St. Monica?

St. Monica, the mother of St. Augustine, was born in Tagaste, Northern Africa, in the year 332. Her childhood and young girlhood were marked with piety and innocence of heart. Her parents, following the custom of parents of those days, gave her hand in marriage. Perhaps like some worldly minded parents of today, they sought rather temporal than spiritual standing and Monica was given in marriage to Patricius, a pagan. Her early married life was spent in the effort to win her pagan husband to the Christian faith. This she attempted to accomplish by almost unbelievable forbearance and kindness, in spite of rudeness and unkindness on the part of her husband. At first she was refused the consolation of having her children baptized. Later on when Augustine fell seriously ill, Monica succeeded in gaining consent of her husband to allow the children to be baptized. Later on when her son Augustine strayed from the faith, her prayers were unceasing. When he went to Italy she followed him and in Milan through the eloquence and piety of St. Ambrose, she had the satisfaction of seeing Augustine brought back to the practice of his holy religion. With her mother's heart at rest because of the conversion of her son, she set out in company with Augustine for her home in Africa, but she died at Ostia near Rome in the year 387. Her feast is observed May 4th.

Is there an Association called "The Association of Our Lady of a Happy Death?"

There is such an Association sometimes styled the "League or Apostolate of a Happy Death." It is under the direction of the priests of St. Mary whose central house is in Rome. The purpose of this Association is to foster devotion to Our Lady of the Seven Dolors and to ask her to obtain the grace of a Happy Death under the beautiful and consoling title of Our Lady of a Happy Death. The first degree consists of simple enrollment; the second degree requires enrollment and the recitation of the Three Hail Marys, morning and evening with the invocation "Our Lady of a Happy Death pray for us." The third degree consists of enrollment, the recitation of three Hail Marys, examination of conscience each evening, a short Retreat and preparation for death each month. Those interested in joining this association may receive literature by addressing Rev. Dan P. Duffy, S. S., St. Mary's Seminary, Baltimore, Md., or Rev. Fintan Bru, O. S. B., St. Benedict, La.

In the June number of "Good Housekeeping" magazine is an article entitled "Do Children Have Souls?" in which one Mr. William G. Shepherd states that "It is the common census of opinion that Catholic schools are not democratic." What shall we say to this?

The statement is made without proof and can be as readily denied. The oracular manner in which Shepherd proclaims his assertion gives rise to the belief that he is playing for the gallery and that there is little real thought, given to the article. From reading the entire article which some correspondent kindly sent us, one gathers the idea that the writer, as an author, would make a good shepherd, and that his real calling is not writing but tending sheep.

It is the belief of Catholics that unbaptized babies do not enter Heaven. Still Catholics maintain that one who is not a member of the Catholic Church, if he leads a life which he thinks is correct, has as good a chance of reaching Heaven as the Catholic who leads a life according to the teachings of the Church. Is it right to believe that the one who has never been baptized has a better chance of reaching Heaven than the unbaptized baby?

It is true that Catholic doctrine teaches that unbaptized babies cannot see God because Heaven is a place of supernatural happiness and original sin prevents the soul from entering it. One who is baptized or who supplies the efficacy of Baptism of water by Baptism of Desire, may gain Heaven, providing he lives in good faith and keeps the commandments of God. He has not an equal opportunity of gaining Heaven because he has not the assistance of the sacraments. But he does possess the opportunity of removing original sin by Baptism of Desire. The unbaptized baby is not consigned to punishment; it enters a high state of *natural* happiness.

Should women who are present appear with covered heads, when the priest carries the Blessed Sacrament to the home?

It is not necessary since this rule is made for the church only.

How many Arch-Dioceses are there and where located?

There are 14, located as follows:

Baltimore, Md., Boston,, Mass. Chicago, Ill., Cincinnati, O., Dubuque, Ia., Milwaukee, Wis., New Orleans, La., New York, N. Y., Oregon City, Ore., Philadelphia, Pa., St. Louis, Mo., St. Paul, Minn., San Francisco, Cal., Santa Fe, N. Mex.

Is it necessary that the banns of marriage be announced in the parish of the bride?

It is necessary that the banns be announced in the parish of both bride and groom, if they live in different parishes.

Can a divorced non-Catholic person become a convert to the Catholic Church?

If properly instructed and able to believe all the truths of the Church, a divorcee may become a member of the Catholic Church. Before taking this important step, however, he should reflect seriously upon the Church's laws especially regarding matrimony. Presuming that the divorcee's former marriage was valid, he cannot marry again and remain a member of the Catholic Church, for the Church always insists "What God hath joined together, let no man put asunder."

In connection with this and other such questions, it should be remembered that the fact that the divorcee is an innocent party, is a victim of circumstances, and did not apply for the divorce has no bearing on the matter. The former marriage was either valid or invalid. If it was valid then the divorcee is not free to marry again within the lifetime of his former consort.

After Dinner Story

* Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

GETTING MARRIED

When Father Casey entered his reception room and found John and Mary sitting in two opposite corners, looking very sheepish and uncomfortable, he could just as well have said:

"God bless you, my children! And so you have decided to get married at last. Come, tell me the date, and we shall proceed to make the necessary arrangments." But he didn't say anything of the kind. He pretended to be absolutely dense,—stupid, in fact—and left the young couple to go through the embarassing ordeal of breaking the stupendous news.

John began bravely:

"We thought we'd come—" but he could get no futher.

Mary rushed to the rescue:

"John and I—" and there she stalled.

"Why we—yes, me and Mary—"

"Want to—want to—"

"Get married ! ! !" They both cried in desperation.

"Oh," said the heartless pastor, "why didn't you say that in the beginning?"

"Is there—there something we have to do before we get married?"

"Well," returned the priest, "evidently you have already done the first and most important thing—you have each found somebody who is willing to marry you. There are, however, a few other details that must be attended to."

"What are they, Father?"

"You must be baptized and confirmed: baptized, because you cannot receive Matrimony or any other sacrament until you have received the sacrament of Baptism; confirmed, because you should be confirmed in your faith before you assume the responsibility of bringing up your children in the faith. Of course Baptism is by far the most important of the two—so important, in fact, that you must bring me proof of your Baptism before I can marry you."

"You mean?"

"I mean your baptismal certificate."

"What if we haven't got them?" asked John.

"You must write to the pastor of the place where you were baptized and get them. Next you must have the banns published on three successive Sundays or holydays of obligation."

"Where? Here?"

"Do we have to have the banns published?"

"Yes, when two Catholics are married they must always have the banns published, unless for some serious reason, they are granted a dispensation from the banns."

"How much does a dispensation cost?" asked John.

"A dispensation cannot be bought at any price. If there is a serious reason the bishop may grant a dispensation from the banns. In that case, he imposes a certain fee—not as payment for the dispensation, but as a deterrent to prevent people from too easily asking for this dispensation. The bishop is not even allowed to keep this money; he must turn it over to the support of the orphans, or to some other good cause."

"We—we would rather not have the banns published," faltered Mary.

"Why, are you ashemed of your future husband?"

"Oh no, Father!" Mary was thrown into a panic.

"When the banns are not published people have a right to think that there is something in the affair you are ashamed of. You should be proud to have them published. It is really a part of the public ceremony by which the Church solemnizes the marriage of two of her faithful children. She does not grant this privilege if one of the contracting parties is a non-Catholic. In that case a long and careful investigation must take the place of the banns in order to make sure there is no impediment in the way. A mixed marriage is something which the Church sometimes tolerates but can never approve, and therefore she will not give such a marriage any official publicity. But when both contracting parties are Catholic she is proud to publish their prospective marriage. The sacredness and importance of marriage is the reason for publishing the banns. If anybody, hearing the publication, knows of an impediment that would interfere with the proper administration of the sacrament, he is bound under pain of sin to make this impediment known to the pastor or the bishop."

"But we know there is no impediment, so why should we be called out?"

"What are the impediments to marriage?"

"Why," said Mary, "cousins—first cousins—and—and—that's about all I can remember."

"You do not even know what the impediments are, then how can you be sure there that are no impediments to your marriage? It has often happened that people thought that there was no impediment to their marriage, yet after the banns were published an impediment was made known, which, had it not been published in time, would have rendered their marriage null and void. And even if you were absolutely certain, the law of publishing the banns is made to guard aganist a common danger, and therefore should be observed by all."

"Are the banns published everywhere?"

"They are published everywhere, though the manner of publishing them is not everywhere the same. In some places they are published by an announcement from the altar, in others, by a notice posted on the door of the church. The manner is left to the discretion of the bishop."

"Anything else, Father?"

"Yes, you must also get a license to marry from the civil authorities."

"No end of red tape," growled John.

The State must have an authentic record of marriages in order to safeguard justice in the matter of wills, ownership of property, and the like. In Catholic countries the State used to empower the pastor who performed the marriage to enter the marriage in the records as a public official; thus the proceeding was simplified. In this country the Church and the State each must keep its own complete record."

"I presume you have selected your Catholic groomsman and bridesmaid?"

"We haven't asked the parties yet, but we have thought of two good Catholic friends," said Mary.

"Then we are finished," asked John.

"You are finished with the things that must be attended to before marriage. After the marriage—"

"What," cried John, "more red tape even after we are married! This is the last time I'll ever—"

"Easy now, John, you needn't grumble. You have to go through this agony only once in a life time. Think of the poor priest that has to do it week after week. Besides, your marriage is a simple matter compared with the cases where people entangle themselves in numberless difficulties and impediments, and then throw upon their distracted pastor the task of extricating them from the web of their own weaving. As I was saying, that is all you have to do before the marriage. After the marriage, a complete record must be entered in the matrimonial register. The pastor who performed the marriage must send one report to the civil officials to be entered in the public archives, and another report to the pastor of the place where they were baptized to be entered opposite their names in the baptismal register."

"I understand why a record should be sent to the civil authorities, but what is the sense of sending a record to the place where one was baptized? Is that just to make it hard?"

"On the contrary, it is a most prudent safeguard placed by the Church to protect the innocent against treachery. Suppose, as has often happened in the past, a man deserts his lawful wife, and pretending to be single, induces a good girl to marry him. The pastor of the place where he was baptized is asked to send on a copy of his baptismal certificate preparatory to this second marriage. The pastor opens the book and finds there beside the record of this man's baptism, also the record of his first marriage. Thus the deceiver is exposed and the innocent party is saved, and numberless evils are averted.

"That's all, you say, Father? Just a minute ago you were scolding me for forgetting something—me who have never been through it before. And now you, with all your experience, leave out an important item."

"What did I leave out?"

"Fourth, make an offering to the pastor!"

"Look at that now, John! It proves I'm getting old," said Father Casey.

*Father Tim Casey's stories can be supplied in book form by Our Sunday Visitor at the following prices: Volume 1, $1.10; Volume 2, 85c; Volume 3, $1.60.

Be a live wire and you won't get stepped on; it is the dead ones that are used for floor mats.

THE PRECIOUS BLOOD IN HEAVEN

(Another reflection for the Month of the Precious Blood)

"In Heaven, the Precious Blood of Jesus will not only share the glory of His Sacred Humanity, but it will be the source of its Divine beauty, for the glory of Jesus will then consist in having bought us with a great price, and that price was none other than His Precious Blood. It will be a continual source of joy and thanksgiving to us, and will ever remind us of our ransom from sin and hell, and of the unspeakable blessings we shall then enjoy. Grant, O Lord, that I may share that joy.

"The special glory of the Precious Blood appears to be ever present in the minds of the redeemed in heaven, and to form the subject of their songs of praise. 'Worthy is the Lamb that was slain to receive honor and glory and power.' 'Thou wast slain and hast redeemed us to God in Thy Blood.' 'We have washed our robes and made them white in the Blood of the Lamb.' If this is to be the continual song of heaven, we must try and anticipate it on earth by cultivating a devotion to the Precious Blood of Jesus.

"The Precious Blood will also receive the unceasing homage of the Blessed in Heaven on account of its having won for them all their graces. It purchased for them glory that they now enjoy. In the overflowing of their hearts they will recognize it as the fount of all those delights that will inebriate their souls. Through it they drink of the waters of life, through it they gaze in ecstasy on the glory of Jesus, through it they are absorbed in the Beatific Vision. O my Lord! It is to Thy Precious Blood that I owe everything in this life, and shall owe my eternal happiness in the life to come. Oh, make me full of unspeakable gratitude to Thee now and for ever"—(Richard F. Clark, S. J..

"The rich," said a Jew, "eat venison because it ish deer; I eat mutton because it ish sheep."



As the Sunflower turns to the Sun, Our minds should look towards the Truth

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"For a good many years I worked for a salary. I was an electrical engineer making from $150 to $300 a month. Like almost every other man who works for a salary I was dissatisfied, for I felt every day that if I were only working for myself instead of someone else I would make more money. It wasn't only that, either. I just didn't like the idea of having someone to boss me—someone else to tell me how much I was worth—to hire me or fire me just as he pleased.

"How did anybody know what I was worth? How did I know? I didn't, and that is what worried me. I wanted to know. Maybe I was worth five, ten or even twenty times as much as I had been getting. In other words, after a good many years of hard work with a certain measure of success I came to the conclusion that I was getting nowhere and that it was high time for me to do something on my own hook if I ever wanted to be more than just somebody's employe.

"That was only a few months ago. Today I am making more money than I ever dreamed of making. I am my own boss and last month my net profit was more than $1,200.

"This is how it happened. One day I read an advertisement in a magazine. The advertisement said that any man could make $100 to $300 a month during his spare time, or that he could make $200 a week if he only had the necessary ambition.

"It was only natural that I should hesitate a bit before answering this advertisement. It seemed almost too good to be true. Frankly, I doubted whether it was possible. But I thought to myself that certainly there could be no harm in writing, so I clipped out the coupon and mailed it.

"I realize today that mailing that coupon was the most important thing I ever did. All that I have today—all the success that I have earned—began with that one little act of mine.


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* * *

If you are interested in increasing your income and can devote all your time or only an hour or so a day to this same proposition in your territory, write at once to The Comer Manufacturing Company, Dayton, Ohio. This is their special offer. They will send you, without any preliminary correspondence or red tape, a complete selling outfit with full instructions, samples, style book, order book and everything you need to get started. Sign and mail the coupon now and in less than a week you can be making more money than you ever believed possible.

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Dept. 60-BBB, Dayton, Ohio
I am ready to start as a Comer representative if I can make from $3 to $5 an hour. If I can make from $100 to $200 a week please send me, without any obligation to me whatever, full particulars and instructions.
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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

RT. REV. MSGR. JOHN F. NOLL, LL. D., Editor
Rev. R. R. Kelly, Michael A. Chapman and Robert R. Hull, Associate Editors

Contributing Editors: The Rev. Bernard X. O'Reilly, St. Louis; T. F. Cosgby, Pittsburgh; R. C. Horner, Melrose, Wis.; Albert Muntsch, S. J., E. P. Cawcske, S. J., St. Louis.

Entered as second-class matter May 2, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

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HUNTINGTON, INDIANA, JULY 20, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne Indiana.

THE MISSIONARY CATECHISTS.

Cleveland, Ohio, June 25, 1924.

OUR SUNDAY VISITOR, Huntington, Ind.:

I am a constant reader of your paper, and have noticed lately that you speak a good deal about the Missionary Catechists in New Mexico. Could you kindly tell me who those people are, what they do, what their manner of living is, and what the requirements are for entering this field? Do these people do any work in Canada or in Mexico proper? Are the Catechists men or women or both? Would a young woman of twenty-six with a college training be too old to enter this work?

Last week we answered some of the questions contained in the above letter from Cleveland, Ohio, but, for lack of space, we found it necessary to continue the answer this week. Our Catechists do *not* work in Canada, but there is a similar organization known as *Sisters of Service*, whose Training School and working field are in Canada. The members of our community are Sisters of Service in effect, but we do not call them "Sisters," lest people identify the Society with one of the regular Sisterhoods. We designate them "Catechists," because the teaching of Christian Doctrine will be their principal occupation. They will not teach school. They will minister to the sick and lend themselves to several phases of social service activities. They will *not* be sent to Mexico, but to the Mexicans in Texas, New Mexico, Arizona, California and possibly Colorado. It is an organization for women only.

How are the expenses of the training school defrayed, and how are the Cathechists supported where they are at work?

This burden has been assumed, for the present, by OUR SUNDAY VISITOR, which, of course, must share some of it with its more than 2,000,000 readers. It will cost us about $300 the year for each Catechist in training, and an equal amount for each worker in the mission field. Some parishes, some Catholic Societies, and some individuals, have adopted a Catechist, and send us $25.00 a month, or $300.00 once a year. Among our great army of readers there should be a sufficient number of Catholics to adopt every Catechist in training and in the field. Parents who have no girl to give to this noble and meritorious work, but who have means, should match the sacrifice which other parents are making, who give their daughter, but who cannot supply her expenses. Both the parents who give her and those who support her share in the fruits of her missionary labors.

OUR SUNDAY VISITOR does not beg, but the reader will have noted that we acknowledge the receipt of contributions to four different purposes in the adjoining column. But please note the aggregate amount received during a whole week from more than 2,500,000 readers, and see what the average amounts to. Or multiply that amount by 52, the aggregate received within a year, and divide it by 2,500,000. Let us suppose that we received an average of $100 per week, or $5,200 the year, for the purposes (which we do not), it would amount to less than one-fifth of 1c per reader, or less than 1c per family. It would not amount to $1.00 the year per parish, which our paper visits. Hence there will never be any danger of Our Sunday Visitor taking money away from any local religious work.

Providence usually takes care of works which it inspires, and therefore we entertain no special worry about the maintenance of our institution. If subjects came to us in great numbers and we were able to supply the field according to the demand, the maintenance cost could be met only by systematized pledges. In the meantime those who would love to give 25c, or 50c, or $1.00 the year, for the training and support of a Missionary Catechist, might write to the Editor of Our Sunday Visitor.

Last week we wrote "If she (a lady candidate) comes to us she must bring no dowry with her, nor pay anything for two years of real practical higher education, which will serve her in good stead throughout life, even though she should not remain many years with the Society of Catechists." Now we could not afford to be misunderstood to mean that young ladies are welcome to come *with the intention* of rendering only one or two years of service. We want subjects with a truly religious spirit, and who, though they might change their minds, come prepared to work for God and His "least brethren." You ask if a young woman of twenty-six would be too old to begin. No, that is about the best age. We prefer to admit candidates between the ages of twenty and thirty.

The purpose of Christ's coming was to save the sinner: "The Son of Man is come to seek and to save that which was lost." Luke XIX, 10. The purpose of the Church is the same. Therefore, on the one hand no one must be surprised that sinners are plentiful within the body of the Church and, on the other, no sinner disposed to reform should despair of salvation.

Subscribe for Our Sunday Visitor, 75c the year; $2.00 for three years; $10.00 for Life.

OBJECTS COMMENDED TO YOUR CHARITY

The following amounts were contributed to the different funds from July 2nd to July 9th:

For Our Sunday Visitor Building Fund	$ 30 00
For Training and Supporting Catechists	
For Literature Propaganda in Needy Places	5 00
For Missions—Home and Foreign	2 00
Order of Saint Veronica—Members	$230

An Itemized List of Contributions Follows:

$10.00—Indianapolis, Ind.; Wheeling, W. Va.; Iron Mountain, Mich. $5.00—Middleton, O.; Caldwell, O.

Building Fund—Last Report—$30.00

Readers Speak to Readers

BROAD-MINDEDNESS

Kansas City, Mo., June 17, 1924.

In a sense the elephant is "broad-minded"—the big head. This is, in the eyes of a lot of our modern day egotists, all that is concealed in the very elastic term "broad-minded."

The usual mistake that occurs when people speak of broad-mindedness is that they consider things always from the surface. A broad-minded man does not attempt to ram his beliefs or calculations down the throat of his fellow man—whether or no. On the other hand a broad-minded person is not at all a compromising individual. He is very strong in his beliefs and correct in his calculations, but is always open to conviction. The fact that he is never convinced of certain matters does not at all presuppose that he is narrow-minded. He is the fellow who fights fire with fire. He is perfectly willing to argue a matter from every point of view.

Broad-mindedness is but another term for tolerance. The spirit of toleration makes those who practice it popular with every class while others are often popular with none—not even their own.

Narrow-minded people are almost invariably bigoted and clannish. Narrow-mindedness consists in the action of a group of persons, or individuals in a group, doing all in their power to "cast a monkey-wrench in the machinery" of those who differ from them politically, religiously, socially or nationally.

The use of the term "broad-minded" is largely "taboo" because of the abuse it has been subject to by moral weaklings, compromising individuals who seek the favor of every class by upholding the tenets of all conflicting bodies in a selfish attempt to gain the favor of the mass.

(Signed) HANFORD E. FORD.

San Francisco, Cal., July 14, 1924

"DOES THE CHURCH BELIEVE THAT ALL PROTESTANTS GO TO HELL. . . .?"

Rt. Rev. Msgr. John F. Noll:

In "OUR SUNDAY VISITOR" of date June 1, I noticed that Hanford E. Ford called the following a disconcerting question "Does the Church believe that all protestants go to hell, or that some people go to hell because they will not accept the Catholic faith?"

I would be pleased to have you grant me space to express my views on this, views derived from my Catholic training.

I understand that all must be Catholic in spirit to reach heaven, but that some are Catholic in spirit without knowing it. Outwardly they seem to belong either to one of the sects or to no church, yet in spirit they have the desire to know and do what is right; they investigate where their consciences tell them truth might be found, do what they can to gain knowledge of God and His wishes and then act up to the best of their knowledge and belief. These are Catholic in spirit for they are doing the best they know how, and God being omniscient knows accurately their thoughts and desires, and being infinitely just He does not require impossibilities, but will deal with them according to their opportunities and the earnestness of their efforts. But there is just where the rub will come. How earnest have they been? How great an effort did they make to inform themselves on this one great question most important to man? This one great question upon which a whole eternity of happiness or misery depends. God will know definitely how sincere and earnest they have been, and how great their efforts have been, and will render to them accordingly, so they had better be very careful in examining their own consciences, and should ask the Holy Spirit to help them in doing so. And as regards those that Mr. Ford spoke of as seldom entering a church except for a wedding or funeral and yet call themselves Catholic, I fear that, at the finish, the devil will say: By refusing to worship and adore God you served me, and all the old devil can give them is hell, however, judgment lies with God, and there may be instances in which He will not hold them responsible for their ignorance but it's better not to chance it for "God will render to every man according to his works."

(P. A. McAndrew)

WHAT IS ONE HUNDRED PER CENT AMERICANISM?

(Continued from page one)

One hundred per cent Americanism means equality before the law, which is the fundamental principle of American jurisprudence. This guarantee means the right of every citizen regardless of race, creed or color on the basis of his own merit to hold any office of public trust and to enjoy all other rights and privileges guaranteed to him.

100% Americanism is noble, strong, manly, and fair.

100% Americanism is the soul of honor, honesty and integrity.

100% Americanism believes in equal and exact justice to all mankind.

100% Americanism has respect and obedience for law and order, and legally constituted authority.

100% Americanism is courageous and unafraid, strives to exemplify the spirit of peace, the spirit of love, the spirit of community happiness and contentment, cooperation and good will.

100% Americanism does not attempt to usurp the functions of legally constituted authority.

100% Americanism does not discriminate against any class of American citizens because of race, creed or color.

100% Americanism does not spread the spirit of hate, does not try to array class against class, or cause strife and dissension among neighbors and friends.

100% Americanism does not try to hide its identity.

NO WONDER THE PROTESTANT LIBERALS WONDER.

A big battle is on between the Liberalist and Fundamentalist factions of five big Protestant denominations. In the Protestant Episcopal Church the issue has come to a head by the challenge flung to the othodox bishops by the Rev. Lee W. Heaton, of Fort Worth, Texas, who is said to have proclaimed that belief in the Virgin Birth of Our Lord is not essential to the Incarnation. Heaton has defied the bishops to try him for heresy. A great many other "Liberal" ministers have come to the aid of Heaton, principal among his assistants being the Rev. Dr. Tyson of the "Tyson Lectureship Foundation," the advocate of "the shorter" or "rainbow" Bible. The Liberals are planning to extend an all-Liberal organization to all the denominations in which the question is being agitated.

In an address at the Hotel Plaza, Dec. 18, 1923, Dr. Tyson said that a Modernist faction is bound to arise sooner or later in the Roman Catholic Church. "It is incredible," he is quoted as saying, "that one group of people will be able to stand altogether apart from the currents of the time. Because of their marvelous discipline it will be some time before a Modernist movement appears in the Roman Church."

The joke is on Dr. Tyson, however. There was a little "Modernist" movement for a while which, though it had but few followers, felt that it was very important. The "boring from within" methods went on for a while, with this little group, led by the Abbe Loisy, Father Tyrrell and a few others, arrogating more and more unto themselves, until Rome told them they must go elsewhere if they wished to be infidels. The Encyclical of the great Pius X (may he soon be honored with canonization!) entitled "Pascendi Gregis," together with the vigilance methods against the "Catholic Modernists" set in motion at the same time, completely wiped this little affair from the face of the map. That is what the Catholic Church is able to do with the "Modernist" problem. There is no such problem at the present time in the Catholic Church.

How naively Dr. Tyson attempts to explain the aloofness of Rome from "the current of the times." Something surely, he thinks, is being kept under cover. "When a man in that Church preaches Modernism he is whisked off to a monastery and no one knows about it. No newspaper man would dare to print anything about it or anything derogatory to the Roman Church. There are newspaper men here and there and they know it, and why, and their editors know it too." New York Tribune, Dec. 19, 1923.

As though a recalcitrant priest, who is perfectly aware of his legal rights, would allow himself to be bound hand and foot and rushed away to some underground dungeon! How weak the explanation is! It is perfectly true that repentance is demanded when wrongs have been done; but no priest, and no other person, is ever compelled by physical force to undergo penance. Spiritual censures there are, and to these a true penitent will yield. But our separated brethren will always have the Catholic Church breaking down the freedom of the will by main force. If there are any Modernist priests, we would like to have their names. The newspapers of this country, if a revolt of Catholic Modernists ever occurred, would pounce upon the information with avidity. Nobody but those, who are too blind to see the truth about the Catholic Church and Modernism, will believe that the newspapers of this country have entered into such a conspiracy. They are prone enough now to criticise the Church. Catholics protest again and again, usually in vain, when they are repeatedly misrepresented in newsdispatches. An instance is the ceremony in which the King and Queen of Spain recently took part. Of course the old canard about "kissing the pope's toe" was exploited in almost every newspaper. The dish was served up, in this case, to tickle the palate of our "hundred percenters." "Modernist priests" are not featured in the news simply because there are none. Never fear that they would not be featured, if even the slightest foundation for such stories existed in fact.

The one reason, and the sole one, why there is no Modernist movement in the Catholic Church is that Christ's promise to be with His Church until the consummation of the world has been made good. All the fulminations of great Pontiffs would be ineffective, all the enforcement of discipline would be futile, did not the Holy Ghost preserve this Holy Church indefectible from error. Only one power can resist the tendencies to conform to "the currents of the age," and that is the Supernatural in the Catholic Church.

THE NEW KNOW-NOTHINGISM

Politics take on a sinister quality when it begins to resort to race or religious proscription.

It is unfortunate that politics has taken on this quality in greater or less degree in this country.

It is currently reported—and the report has not been disproved; it has not even been denied—that a secret oath-bound organization is actively engaged in politics in this community with a view to the proscription of Jews, Catholics, colored men and men of foreign birth or extraction.

We have quite sincerely hoped that the reports concerning this organization were untrue—that they were fabrications; but there seems to be fairly abundant evidence to support them.

We hold no brief for any particular class or race or religion or color. We stand for all men of whatever race or color or religious belief. We think all equally entitled to life, to liberty and to the pursuit of happiness. We believe all alike should feel secure in the worship of God according to the dictates of their conscience. The political proscription of any class or faith or nationality or color seems to us utterly repugnant to the spirit of our institutions and pregnant with dangers of the most serious type.

We want no race wars in this country, no religious wars, no wars of classes. Hitherto we have happily escaped pogroms and other outbreaks of a similar character. At one time Know-Nothingism for a very brief season made headway in the United States. But the sober common sense of the American people quickly rejected its propaganda of intolerance and the party which was based on religious prejudice soon found its way into the political boneyard. It is only now that its spirit seems to be reviving.

The secret oath-bound political organization has no proper place in our system. The only tyranny that threatens is that of intolerance. And that can best be met in the open. It has always perished when subjected to the light of intelligence. It can flourish only in the dark places where prejudice and ignorance and the less noble impulses of the human heart nurture it. It cannot survive a day where its claims are subjected to the pitiless rays of untrammeled publicity.

If reports are to be trusted, the secret oath-bound organization which has been built up in this community has a distinct political purpose. It is said to have been brought into being by politicians who mean to use and are using it for the advancement of their own selfish ends. No great public purpose is to be served or even considered. It is purely personal in its designs. It has been welded together in secret under oath as a machine which can be employed at the polls in knocking down any man who happens to hold liberal views, who is not rotten with religious bigotry, who is not a Jew-baiter, a negrophobist or an embittered anti-foreigner. Those who are said to be in control of its activities are declared to be determined through it to control the politics of this country and of this city in their own private interest and for the exclusion of all it has chosen to proscribe on account of race, religion or color.

It is to be hoped that the common sense and the common decency of this community will do for this new Know-Nothingism what our fathers did for the old. It is a menace to the peace and good order and amity of this cosmopolite city and county. It is as much to be shunned and reprobated as if it were deliberately designed to sow discord and to inculcate hatreds where now good understandings prevail. Not many of course who have been drawn into this movement have gone in with sinister purposes. Perhaps an overwhelming percentage have been actuated only by what they have felt to be praiseworthy motives. But it is the guiding minority upon whom the heavy responsibility rests and against whom public opinion should be directed. This guiding minority has only its own selfish interests to serve and it is employing the complaisant majority as a political club with which to destroy all who may come in its way.—Johnstown Democrat.

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